

COLUMBIAN HISTORIAN

"Enlightened minds and virtuous manners lead to the gates of glory."

VOL. I. NEW RICHMOND, JULY 30, 1824. NO. 7.

PRINTED AND PUBLISHED WEEKLY BY A. C., J. & W. HERRON, AT \$1 50
CTS. PER ANNUM, PAYABLE HALF-YEARLY IN ADVANCE.

ferent, but all keep measure. This is done with equal earnestness, but greater appearance of joy. In the fall, when the corn is gathered in, they begin to feast one another: there have been two great festivals already to which all come that will; I was at one myself; their entertainment was a great seat by a spring, under some shady trees, and twenty bucks, with hot cakes of corn, both wheat and beans, which they made up in a square form, in the leaves of the stem, and baked them in ashes; and after that they proceeded to dancing. But they that go must carry a small present in their money (*wampum*), it may be sixpence, which is made of the bone of a fish; the black is with them as gold, the white silver."

This account of the natives, not withstanding it, in some respects, differs from what has been observed by other writers, yet, in general, it serves to establish the most prominent features of their character, already exhibited.

Notwithstanding the many settlements of the Europeans in this continent, great part of America remains still unknown. The northern continent contains the British colonies of Hudson's Bay, Canada, and Nova-Scotia: The New-England states, and those of New-York, New-Jersey, Pennsylvania, Maryland, Virginia, North, and South Carolina, and Georgia. It contains, also, the Spanish territories of East,

and West Florida, Louisiana, New-Mexico, California, and Mexico. Besides these, there are immense regions to the west, and north, the boundaries of which have never yet been discovered. In such as are in any degree known, dwell the Esquimaux, the Algonquins, the Hurons, the Iroquois, the Cheerake, the Chickasaws, and many other tribes of Indians. In the southern continent lie the Spanish provinces of Tierra-Firme, Guiana, Peru, Paraguay, and Chili; together with that of Brasil, belonging to the Portuguese; and the country of Surinam, belonging to the Dutch. Vast tracts, however, in the inland parts, are unknown, being comprehended under the general name of *Amazonia*. A large district, also, said to be the residence of a gigantic race of men, lies on the east side of the continent, between the straits of Magellan and the province of Paraguay.

This vast country produces many of the metals, minerals, plants, fruits, trees, and wood, to be met with in the other parts of the world, and many of them in greater quantities, and in high perfection. The gold and silver of America have supplied Europe with such immense quantities of those valuable metals, that they are become vastly more common; so that the gold and silver of Europe now bear little proportion to the high price set upon them before the discovery

of America.

It also produces diamonds, pearls, emeralds, amethysts, and other valuable stones, which, by being brought into Europe, have contributed, likewise, to lower their value. To these, which are chiefly the productions of Spanish-America, may be added a great number of other commodities, which, though of less price, are of much greater use. Of these are the plentiful supplies of cochineal, indigo, anatto, logwood, brazil, fustic, pimento, lignum vitæ, rice, ginger, cocoa, or the chocolate-nut, sugar, cotton, tobacco, banillas, red-wood, the balsams of Tolu, Peru, and Chili, that valuable article, in medicine, the Jesuit's bark, mechoacan, sassafras, sarsaparilla, cassia, tamerinds, hides, furs, ambergrise, and a great variety of woods, roots, and plants; to which, before the discovery of America, the Europeans were either entire strangers, or which they were forced to buy at an extravagant rate from Asia and Africa, through the hands of the Venetians and Genoese, who then engrossed the trade of the Eastern-World.

On this continent there grows also a variety of excellent native fruits; as pine-apples, citrons, lemons, oranges, malicats, figs, grapes, great numbers of culinary, medicinal, and other herbs, roots and plants, with many exotic productions, which are nourished in as great perfection as in their native soil.

Although the Indians live in the quiet possession of many large tracts, America, so far as is known, was chiefly claimed by three European nations, and divided into colonies, viz. the Spaniards, English, and Portuguese. The

Spaniards, as they first discovered it, have the largest and richest portion. Next to Spain, the most considerable proprietor was Great Britain, who derived her claim to North America from the first discovery of that continent, by Sebastian Cabot, in the name of Henry the seventh, in the year 1479, about six years after the discovery of South America by Columbus.

This country was in general called Newfoundland, until Americus Vespucius, a Florentine, who accompanied Ojeda, a Spanish adventurer, on a voyage of discovery: and having drawn up an entertaining history of his voyage, it was published and read with avidity. In his narrative he had the artifice to insinuate, that he was the first who discovered the New World. Many of his readers gave credit to the insinuation, and from him it assumed the name of America. The original name of Newfoundland is solely appropriated to an island on the north coast. It was a long time before the English made an attempt to settle in this country. Sir Walter Raleigh, an uncommon genius, and a brave commander, first led the way, planting a colony, and naming it Virginia, in honour of Queen Elizabeth.

The French, from this period until the conclusion of the war in 1763, laid claim to, and actually possessed, Canada and Louisiana; and comprehending all that extensive country, reaching from Hudson's Bay, on the north, to Mexico, and the gulph of the same name, on the south. But in that war, they were not only driven from Canada and its dependencies, but obliged to relinquish all that part of Louisiana

lying on the east side of the Mississippi. Thus the British colonies were preserved, secured and extended so far, as to render it difficult to ascertain the precise bounds of empire in North America. To the northward they might have extended their claims quite to the pole, nor did any nation shew a disposition to dispute the property of this northern country with them. From that extremity they had a territory extending south-ward, to Cape Florida, in the Gulf of Mexico, in the latitude of 25 deg. north; and consequently 4000 miles long in a direct line; and to the westward, their boundaries reached to nations unknown even to the Indians of Canada.

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INDIAN GRATITUDE.

Not many years after the county of Litchfield began to be settled by the English, a stranger Indian came one day into an inn, in the town of Litchfield, in the dusk of the evening, and requested the hostess to furnish him some drink and a supper. At the same time he observed, that he could pay for neither, as he had had no success in hunting; but promised payment as soon as he should meet with better fortune. The hostess refused him both the drink and supper; called him a lazy, drunken, good-for-nothing fellow; and told him that she did not work so hard herself to throw away her earnings upon such creatures as he was. A man who sat by and observed that the Indian, then turning about to leave so inhospitable a place, showed by his countenance that he was suffering very severely from want and weariness, directed the hostess to supply him

with what he wished, and engaged to pay the bill himself. She did so. When the Indian had finished his supper, he turned to his benefactor, thanked him, and assured him, that he should remember his kindness, and whenever he was able, would faithfully recompence it. For the present, he observed, he could only reward him with a story; which, if the hostess would give him leave, he wished to tell. The hostess, whose complacency had been recalled by the prospect of payment, consented. The Indian addressing himself to his benefactor, said, "I suppose you read the Bible?" The man assented. "Well," said the Indian, "the Bible say, God made the world; and then he took him, and looked on him and say, 'It's all very good.' Then he made light; and took him, and looked on him, and say, 'It's all very good.' Then he made dry land and water, and sun and moon, and grass & trees; and took him, and looked on him, and say, 'It's all very good.' Then he made beasts, and birds, and fishes; and took him, and looked on him, and say, 'It's all very good.' Then he made man; and took him, and looked on him, and say, 'It's all very good.' Then he made woman, and took him, and looked on him, and he dare no say one such word." The Indian having told his story, withdrew.

Some years after, the man, who had befriended him had occasion to go some distance into the wilderness between Litchfield, then a frontier settlement, and Albany, where he was taken prisoner by an Indian scout, and carried to Canada. When he arrived at the principal settlement of the tribe, on the southern border of

the St. Lawrence, it was proposed by some of the captors, that he should be put to death. During the consultation an old Indian woman demanded that he should be given up to her, that she might adopt him in the place of a son whom she had lost in the war. He was accordingly given to her; and lived through the succeeding winter in her family, experiencing the customary effects of savage hospitality. The following summer as he was at work in the forest alone, an unknown Indian came up to him, and asked to meet him at a place, which he pointed out, upon a given day. The prisoner agreed to the proposal, but not without some apprehensions that mischief was intended him. During the interval, these apprehensions increased to such a degree, as to dissuade him effectually from fulfilling his engagement. Soon after, the same Indian found him at work again, and very gravely reprov'd him for not performing his promise. The man apologized, awkwardly enough, but in the best manner in his power. The Indian told him that he should be satisfied, if he would meet him at the same place on a future day, which he named. The man promised to meet him and fulfilled his promise. When he arrived at the spot he found the Indian provided with 2 muskets, ammunition for them and two knapsacks. The Indian ordered him to take one of each, and follow him. The direction of their march was to the south. The man followed without the least knowledge of what he was to do, or whither he was going: but concluded, that if the Indian intended him harm, he would have despatched him at the beginning; and that at the worst, he

was as safe where he was, as he could be in any other place. Within a short time, therefore, his fears subsided; although the Indian observed a profound and mysterious silence concerning the object of the expedition. In the day time they shot such game as came in their way, and at night kindled a fire by which they slept. After a tedious journey of many days, they came one morning to the top of an eminence presenting a prospect of a cultivated country, in which was a number of houses. The Indian asked his companion whether he knew the ground. He replied eagerly that it was Litchfield. His guide then after reminding him that he had so many years before reliev'd the wants of a famishing Indian, at an inn in that town, subjoined, "I that Indian; now I pay you; go home." Having said this, he bade him adieu; and the man joyfully returned to his own house—*Dwight's Travels*, vol. 1. p. 113.

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MENNONITES.

Simon Menno, the founder of this sect, was one of the first reformers: he was born at a village called Witmarsum, in the Batavian province of Friesland in 1505; the same year in which John Knox was born, and four years before the birth of Calvin.

Menno had been a priest of the Roman Catholic Church, and some have endeavored to stigmatize him, as one who was 'a notorious profligate.' This, however, may be attributed to his having left the communion of the church of which he was originally a member: for, he is repres-

ented to have been "a man of probity, of a meek and tractable spirit, gentle in his manners, pliable and obsequious in his commerce with persons of all ranks and characters, and extremely zealous in promoting practical religion and virtue, which he recommended by his example as well as by his precepts." He was moreover, a man of genius and eloquence, and possessed a considerable share of learning. This extraordinary man died in the duchy of Holstein, in the year 1561.

The fundamental principles of the followers of Menno are in some respects, similar to those of the people called Quakers: They use great plainness in their

apparel, and adhere to some of the practices of the primitive Christian church. But this peaceable sect baptize adults, and celebrate the eucharist in a manner peculiar to themselves.

Some of Menno's disciples came into Pennsylvania from New York, in the year 1692. The principal congregation of this sect was established at Germantown: and this may be considered as the mother of the sect in America. The Mennonites have since become a numerous body in Pennsylvania, principally in the county of Lancaster and this religious society comprehends among its members, many intelligent worthy men, and valuable citizens.

GENERAL DESCRIPTION OF AMERICA.

From Patagonia's snow invested wilds,
To Darien, where constant verdure smiles,
The Andes meet the morning's earliest ray,
O'erlook the clouds and check the flood of Day,
In copious torrents from their eastern side,
Flow the vast streams of Amazonia's tide,
Roll on majestic through her boundless plain;
And swell the surface of the neighboring main.
Nor Plata less a broad, deep channel fills;
Danube and Walga by his side were rills.
But leave, my muse, this wide-extended clime,
By nature stamp'd with all she owns sublime.
Here she has wrought upon her largest plan,
But mourns in solitude the wrongs of man.
Here Guatomozi'n wrath'd in flames of fire,
And slaughter'd millions round their prince expire.
Rise, sleeping vengeance! vindicate their cause;
And thou, stern justice, execute thy laws:
Ye Andes, strike Hesperian fraud with dread,
Burst thy volcanoes on the guilty head!
Whose Cancer's sun pours down his ardent blaze,
Draws the Monsoons, and lengthens out his days,
The spacious gulf of Mexico rolls her tide,
And thronging fleets of various nations ride.
The fertile isles their rich luxuriance pour,
The western dainties crown the eastern shore,
But weep, humanity, the black disgrace,

And spread thy blushes o'er oppression's face!
 Ye sons of myrth, your bowls, your richest food,
 Is mingled with fraternal tears and blood.

Columbia's States unfold their milder scenes,
 And freedom's realms afford more pleasing themes.
 From Florida's lines to Hudson's highest source,
 The northern Andes range their varied course:
 Rank above rank, they swell their growing size,
 Rear their blue arches, and invade the skies.
 Here spreads a forest; there a city shines;
 Here swell the hills, and there a vale declines.
 Here, through the meads, meand'ring rivers run;
 Their placid lakes reflect the full orb'd sun.
 From mountain sides perennial fountains flow,
 And streams majestic bend their course below.
 Here rise the groves; their opes the fertile lawn,
 Fresh Fragrance breathes, and Ceres waves her corn
 Along the east, where the proud billows roar,
 Capacious harbors grace the winding shore:
 The nation's splendour and the merchant's pride
 Wafts with each gale, and floats with ev'ry tide,
 From Iroquois to vast Superior's strand,
 Spread the wide lakes and insulate the land.
 Here growing commerce shall unfold her sail,
 Load the rich bark, and woo the inland gale.
 Far to the west, where savage hordes reside, }
 Smooth Mississippi rolls his copious tide, }
 And far Ohio weds his silver side. }

Hail, happy States! thine is the blissful seat,
 Where nature's gifts and art's improvements meet,
 Thy temp'rate air breathes health; thy fertile soil,
 In copious plenty pays the laborer's toil.
 Ask not for mountains of Peruvian ore,
 Nor court the dust that shines on Afric's shore.
 The plough explores for thee the richest mine;
 Than autumn's fruit, no goodlier ore can shine.
 O'er the wide plain and through the op'ning glade,
 Flows the canal obsequious to the spade.
 Commerce to wealth and knowledge turns the key,
 Floats o'er the land and sails to every sea.
 Thrice happy art! be thy white sail unfurl'd,
 Not to corrupt, but socialize the world.

The music prophetic views the coming day,
 When federal laws beyond the line shall sway,
 Where Spanish indolence inactive lies,
 And ev'ry art and ev'ry virtue dies,
 Where pride and avarice their empire hold,
 Ignobly great, and poor amid their gold,
 Columbia's genius shall the mind inspire,
 And fill each breast with patriotic fire.
 Nor east nor western oceans shall confine.

The gen'rous flame that dignifies the mind:
 O'er all the earth shall freedom's banner wave,
 The tyrant blast, and liberate the slave.
 Plenty and peace shall spread from pole to pole,
 Till earth's grand family possess one soul.

SKENANDOH THE ONEIDA CHIEF.

[The following account of Skenandoh, the celebrated Oneida chief was written soon after his death, in 1816.]

Skenandoh, the celebrated Oneida chief, was well known in the wars which occurred while we were British colonies, and in the contest which issued in our independence as the undeviating friend of the people of the United states. He was very savage, and addicted to drunkenness in his youth; but by his own reflections, and the benevolent instructions of the late Rev. Mr. Kirkland missionary to the tribe, he lived a reformed man more than sixth years, and died in christian hope.

From attachment to Mr. Kirkland, he had always expressed a strong desire to be carried near his minister and Father, that he might [to use his own expression] 'go up with him at the great resurrection. At the approach of death, after listening to the prayers which were read at his bed side by his great great grand daughter, he again repeated this request. Accordingly, the family of Mr. Kirkland received information by a runner that Skenandoh was dead, in compliance with a previous promise sent as assistance to the Indians, that the corpse might be conveyed to the village of Clinton, for burial.

After interment, the only surviving son of the deceased, self moved, returned thanks, through

Judge Dean an interpreter, to the people for the respect shown to his father on the occasion, and to Mrs. Kirkland and family for their kind and friendly attention.

Skenandoh's person was tall and brawny, and well made—his countenance was intelligent and beamed with all the indigenous dignity of an Indian Chief. In his youth he was a brave and intrepid warrior, and in his riper years one of the ablest counsellors among the North American tribes. He possessed a strong and vigorous mind, and though terrible as the tornado in war, he was bland and mild as the zephyr in peace. With the cunning of the fox, the hungry perseverance of the wolf, and the agility of the mountain cat, he watched and repelled Canadian invasions.—His vigilance once preserved from massacre the inhabitants of the infant settlement of German flats. His influence brought his tribe to our assistance in the war of the Revolution. How many have been saved from the tomahawk and scalping knife, by his friendly aid is not known; but individuals and villages have expressed gratitude for his benevolent interpositions, and among the Indian tribes he was distinguished by the appellation of the "White Man's friend."

Although he could speak but little English, and in his extreme old age was blind, yet his company was sought. In conversation he was highly decorous, evincing that he had profited by seeing

civilized and polished society, and by mingling with good company in his better days.

To a friend who called on him a short time since, he thus expressed himself by an interpreter:

"I am an aged hemlock—the winds of an hundred winters have whistled through my branches; I am dead at the top. The generation to which I belonged have run away and left me—why I live, the great Good Spirit only knows. Pray to my Jesus that I may have patience to wait for my appointed time to die."

Honored Chief! his prayer was answered—he was cheerful and resigned to the last. For several years he kept his dress for the grave prepared. Once and again, and again, he came to Clinton to die; longing that his soul might be with Christ, and his body in the narrow house near his beloved Christian teacher.

While the ambitious but vulgar great look principally to sculptured monuments and to niches in the temple of earthly fame, Skenandoh the spirit of the only real nobility, stood with his loins girded waiting the coming of his Lord.

His Lord has come! and the day approaches when the green hillock that covers his dust will be more respected than the Pyramids, the Mausolea, and the Pantheons of the proud and imperious. His simple turf and stone will be viewed with affection and veneration, when the tawdry ornaments of human apotheosis shall awaken only pity and disgust.

"Indulge, my native land, indulge the tear,

"That steals impassion'd o'er the nation's doom;

"To me each twig from Adam's stock is near,

"And sorrows fall upon an Indian's tomb."

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THE INDIAN.

"My ear is pained, my soul is sick
With every day's report of wrong
and outrage with which the
world is filled.

There is no flesh in man's obdurate heart; it does not feel for man:

He finds his neighbor guilty of a skin not coloured like his own:

And having power to inflict the wrong, for such a worthy cause.

Dooms and devotes him to his lawless prey."

Cowper.

Evil lies at our door. The red man of the forest are our brothers; but where are they? We only read of them in history. They have disappeared before us—they have fled our society, as the Children of Israel of old fled from the task-masters of Egypt. And, oh! may not the retributive justice of Heaven follow us as it did those ancient persecutors; but may we feel and acknowledge that mercy which we have denied to others. Many nations of Indians that once were numerous and powerful are now extinct, or only a sufficient number remain to tell the story of their greatness and misfortunes. Others exist in a remnant, which in a few years will close their history and their sufferings. Rapacity, violence and fraud have dispossessed them of their country, which their forefathers had occupied for many generations; and rapacity, vio-